THE LYER

AND

False accuser made manifest and denyed.

Truth declared that God the Father is in and by Christ the Son made known and revealed, who from the beginning were reconciled and united.

The Copy of one Letter [illegible] Queries that were written unto *Ho*[illegible] *Vicks* of *Sutton* in *Kent*, and presented.

His reply in print received, read and vveighed, and vvith the true light and Scripture of truth reproved and condemned.

As vvill appear [illegible] are vvise and honest hearted, with a few words [illegible] to the [illegible] thereto annexed.

And by him written and given forth, who [illegible] love to truth [illegible].

THOMAS HOWSEGOE of Staplehurst in *Kent*.

LONDON,
Printed for *Thomas Simmons* at the Bull and Mouth near Aldersgate, 1658.

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BIBLIOTHECA BODLEIANA

To the Reader.

READer one cause of this coming forth into publick view at this day, was by reason that *Hezekiah Hollands* of town-*Sutton*, or *Sutton Valence* in *Kent*, hath lately put my name, and some Queries that I sent unto him formerly into print; and hath annexed or joyned his Answer or Letter, as he calls it in the latter end of his printed Book or Paper to *George Hammond* in *Kent*, an Anabaptist so called by him, and the title of it is, *Truths conflict* with errour, as he names it, and underneath his title he hath caused these words to be printed, also a Letter to a teacher of the people called Quakers, Master *Howsegoe* of *Staplehurst* in *Kent*, a man formerly beloved: By the which words, the understanding Reader may easily discern what language is like to come forth from him, who doth so falsly begin: For I affirme, that the teacher of the Quakers is not man but God. Secondly he calls me Master *Howsegoe*, the which is an open and down-right lye: for he knoweth, and so doth those that knows us in these parts, that he neither is nor never was any servant unto me, neither doe I own that word either to take or give to any: which I am not a Master over nor yet a servant unto, for they are unsound and vain lying words: And every vain idle word must come to judgement. Thirdly a man formerly

beloved; marke formerly when I did run into the same excess of Riot, and could comply and be one with those that were vain and loose in words and actions, then I was beloved; But now the grace of God hath appeared in Christ the light; and taught me to deny all ungodliness and worldly lust, and to live godly and sobrely in this present evill world; and now I see and see the worlds love and friendship, but matter not at all for it. And choose rather to suffer afflictions and reproaches with the children of the light, then to enjoy the pleasures of this world that are but for a short season, being made partaker of a greater inheritance then either this world can give or take away.

And that all that read may come clearly to discern the ground of this mans coming forth into print, I am free to relate the matter from the beginning, on the 12. month, 1655. I witnessed a motion from the Lord to goe to the Steeple house of *Sutton*, where this *Hu. Holland* Priest and many of some of the people, on the first day of the week were gathered or met together, where I heard this man speak many words; and these words he uttered, that there might be a knowledge of God, and not of Christ the Son of God, &c. And when he had done his words for that time, I stood up and spoke a few words unto the people; and did declare, that it was not a truth which he had spoken to the people, for the Scripture said that no man knows the Father but the Son, and they to whom the Son [illegible] and some other words as moved at [illegible] the Priest stayed sometime and heard,

and

and was silent the people peaceable and quiet, and there was no disorder or disturbance that I saw or minded; But I being not clear of the man, was made free to go to his house the next day; and spake mildly to him, and required of him to give a witness, or proof of what he had declared in publick the day before: But he suddenly got up high into words that were hardly civill, and there was little in him but will manifested: I parted from him, and went to my outward being: but within one week or little more, I was moved to write unto him this Letter and 12. Queries as followeth.

THE

The Copy of a Letter written the 12. month unto the Prieſt of *Sutton*, 1657.

HEzekiah Holand, though when I was at thy Houſe with thee, thou didſt manifeſt thy ſelf in words and actions, with much impudency and falſe affirmations againſt the truth, yet it being layd upon me to write a few lines unto thee, I have done it, and the rather to lay thoſe things before thee again, that ſo thou may weigh them in ſeriouſneſs and coolneſs of ſpirit, and be aſhamed of owning ſuch filthy groſs blaſphemous words againſt the ſpirit of God, and the Scriptures of truth, as in publick, and again in private thou didſt ſpeak & ſeem to juſtifie in thine own carnall vain imaginations and will: or elſe by theſe thou art warned and ſhalt be left without excuſe another day, and I ſhall be clear of thy blood, thou didſt ſtand in thy will to juſtifie, that their was a knowledge of God without the knowledge of Chriſt the Son of God, or that many might know the very God, and not his Son Ieſus Chriſt; but to confirme this thy affirmation thou broughteſt no confirmation of Scriptures, and ſo with the light and Scriptures of truth, thou art borne witneſs againſt, and found to be a lyar, read *Mat.* 11.27, *Ioh.* 6.46. 1 *Cor.* 2. 11. *Iohn* 10. 30.

Again thou ſaidſt that there was a naturall light and a naturall conſcience, and theſe brought to the knowledge of God and of ſin: but for theſe alſo thou hadſt no proof of Scriptures to ſtand by thee; and ſo muſt be denyed and Scriptures ſtand a witneſs againſt thee read, *Ioh.* 1. 8, 9. *Ioh* 8. 12. *Ioh.* 16. 9. Which doe declare what the light was and is, that doth convince of ſin, and its no leſs than blaſphemy, to call that a naturall light, and if thou wilt call that a naturall conſcience, *Ro.* 2. 15. which did bear witneſs

witneſs in them, and accuſe or excuſe, when they did good or evill, thou muſt bring ſtrong witneſs, or elſe none that are wiſe will receive thy bare words; and thou ſaidſt that their was no other way to ſalvation; but by that written or printed book thou hadſt in thy hand, and when I asked thee how then *Abraham*, and they that were before writing or printing was, were ſaved; then thou ſaidſt thou meaneſt now, and in that book thou mayſt read that the Letter kills; and that he that hath the Son hath *life*, and he that hath not the Son hath not life, but abideth in death, &c. And that by grace we are ſaved it is the gift of God, and their were, and are that have the Letter and read that, as the chief Prieſts, & Scribes, and fair ſayers, had the writings of the Prophets, and had that which thou calleſt the Original, Hebrew, Greek and Latine, and yet they crucified the Lord of life; which had they known the Father, they would not have done it, neither wouldeſt thou or thy generation doe as at this day: But with that which was in the beginning, art thou ſeen and known, and it is not thy vain words will ſave thee, or thy boaſting in things made ready to thy hands, or in talking over the Saints words, ſo long as thou art found to be out of that life they were in, who were holy men of God called out of the world, and its filthy pollutions, and murderous nature, and they were ſeparated from ſinners; and from beaſtly drunkenneſs, and revilings, and had no fellowſhip with the unfruitfull works, and workers of darkneſs; which with the light thou may ſee with whom thou haſt fellowſhip; and if thou haſt not murdered the witneſs for God in thee, it will teſtifie for God in thee that thou art one with thoſe evill workers, and ſo the Scriptures of truth hath ſhut thee out from it, and them that were and are the Saints, ſo long as thou hateſt to be reformed; and calleſt that a naturall light, and a naturall conſcience which doth ſhew ſin, and convince of and condemn for unrighteouſneſs, and many other words thou ſpakeſt: calling the Letter the word, and the written word;

which

which thou haſt no Scriptures for, but the word was this which was in the beginning, *And that was God, Iohn 1.* before writing or printing was: and thou talkeſt of the ſoul, and faith, and ſalvation, with many other things which thou art ignorant of, and canſt not come to know ſo long as thou denys the light of Chriſt, and to be ordered by it; who doth convince of ſin, and cleanſeth from ſin by his blood, and bringeth to the ſalvation of the ſoul all that beleeve in him, and are led by his light.

Therefore thou vain man ſtop thy mouth, and talk not of thoſe things which thou art ignorant of; neither be thou any longer a pretended teacher of a people to walk in Gods waies and to obey Gods word untill thou know it, the light which giveth the knowledge of God, Chriſt, and word: And let him which nameth the name of the Lord depart from iniquity; for by thee and ſuch as thou art the name of the Lord is blaſphemed; who are worſe then thoſe called Heathen, that doe by nature the things contained in the Law; but thou doing thoſe things, expreſly forbidden by the Law, and ſo by it condemned, and by the light of Chriſt and children of it denyed.

Therefore in love to thy ſoul which is of greater price, or worth then all this world, which yet lyeth in death, and to the ſeed of God that yet is oppreſſed by the unjuſt in thee; For its ſake which I am tender over in all, and longs to have it freed out of bondage, from under cruell *Pharaoh* the cruell taxe-maſter, I have written theſe unto thee: who dare not thee flatter, nor daube with untempered morter, as the falſe Prophets did and doe, whom my God will deſtroy; But in ſoberneſs, the words of truth I have written unto thee; and the witneſs for God in thee will own my words: and if thou wilt hear its voice in thee, and be obedient, by it thou ſhalt be brought to know God in Chriſt, to be a conſuming fire to that and them that lives in ſin and iniquities, *&c.* The which thou mayſt know and witneſs before eternall life thou can be partaker of.

So

So while thou have time prize it, and know the day of thy visitation: for the Spirit of the Lord shall not alwayes strive with thee, nor his hand shall not ever be stretched out to a gainsaying and disobedient people, *that hates counsel, and refuseth to hear his voice*, that murders the innocent in them, and slayes his witnesses, who are merry and live wantonly upon the earth, and say, *This is the Heir, come let us kill him, that the inheritance may be ours.* But I say unto thee, that the Lord God of life and power will come upon thee and all such in a day before you are aware (and except you speedily repent) give you your portion with the workers of iniquity, in the lake that burneth, and never shall be quenched: where the beast, the whore, and the false Propher, the drunkard, swearer, adulte, rermurderer, lyer, and false accuser, with the double dealer, and all the unfruitfull workers of darknesse shall have their portion together.

And none from it can or shall be exempted or set free, but those that receive and believe in the light the Son of God, which inlighteneth every man that cometh into the world, and giveth the light of life to so many as do believe in him, *John* 8. 12. The which that thou may believe in and follow, and so be delivered from the eternall condemnation, is the desire of my soul, who am a reall friend to the seed of God in thee and all, and am known to many by the name of

Thomas Housegoe.

Reader, these are the words of the Letter, that I sent unto the man, *Hez. Holland*, to the which he saith in his Printed paper, he never saw a Letter from one pretending so much, and performing so little, *But let him that hath an ear hear.*

And this I am bold to declare, that whether he will hear or forbear, it shall not return in vain, but shall perform that for which it was sent, and remain a witnesse for God against him and his false accusations, and lies for ever, and he shall be left without excuse.

Theſe following are my twelve Queries, that were and went with the Letter, unto the which in Print he hath pretended an anſwer.

A few Queries for thee to be read and anſwered truly, honeſtly, ſoberly and plainly by Scripture-evidence and proof.

Quer. 1.

WHat that is which bringeth unto the Knowledge of God, and from whence it comes, ſeeing thou haſt ſaid, it may be without the Knowledge of Chriſt. And the Scriptures ſay, That by nature we are children of wrath *Eph.* 2. 3. *And that the naturall man perceive not the things of God, neither can he, becauſe they are ſpiritually diſcerned*, 1 Cor. 2. 14.

Quer. 2.

In what the Father may be known without the Son Chriſt Jeſus, ſeeing he hath ſaid, John 10.30. I and my Father are one, and there are three that bear record in heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one, 1 *John* 5.7.

Quer. 3.

Whether there be any other thing that giveth the knowledge of God, but that which giveth the knowledge of ſin, ſeeing Scriptures ſaith, he ſhall convince the world of ſin, &c. John 16.8.

Quer. 4.

Whether there be a naturall light, and a naturall conſcience, that

that ſheweth ſin and evil, and condemneth for it, as thou ſaidſt it was, and what Text of Scripture thou haſt for it, ſeeing John *ſaith,* He that committeth ſin is of the Devil, 1 *John* 3.8. *and where it is ſaid, the Devil doth ſhew ſin, and deſtroy his own Kingdome? that thou muſt prove, but Chriſt the true light was and is made manifeſt to deſtroy the works of the Devil.*

Quer. 5.

What that was which the miniſters of Chriſt when they went and preached to the Gentiles did miniſter unto, if they had no other things in them to miniſter unto, but that which was naturall, or carnall, and that could not peerceive the things of God.

Quer. 6.

If the Letter of the Scripture, or the written or printed Letter be the word, as thou didſt affirm, then ſhew where it is ſo called by Scripture of truth, and what that word was, that was in the beginning, John 1. *and whether there be any more than one Word, yea or nay?*

Quer. 7.

Whether the Scriptures, the Letter of them, or that Book which thou haddeſt in thine hand, be a Sword, a hammer, a fire, and that by which the World was made, Heb. 11. 3. *Or is it a declaration of him, and of thoſe things, and written for our learning.*

Quer. 8.

Whether there be any other way to Salvation now, than was made known to Abraham, Enoch, *and other of the Saints, who never had or heard of the Scriptures in Printing or Writing.*

Quer. 9.

What the Scriptures do call the Hebrew *or* Greek, *the originall (as thou calledst it) or whether the word of the Lord, now as of old, be not that which was in the beginning, and so that the Originall, prove by Scripture.*

Quer. 10.

What power that was, and from whence it came, that made the Devils tremble, seeing Christ saith, Mat. 28. 18. All power in heaven and in earth was given unto him.

Quer. 11.

Whether any of Christs Ministers did preach for filthy lucre of money, or were to be called of men Master, or Rabbi, *or were tiplers at Alehouses, or companions to those that were vain, and evil-workers, yea or nay.*

Quer. 12.

By what Authority thou ministers to that people, and by what thou art made a Minister, and to what in them thou ministers, if to the naturall light and naturall conscience, as thou calleſt them, then whether that can receive Gods word yea or nay? if nay, then what that is, which can hear and receive thee or any testimony.

I might write many more, but theſe at preſent, and if thou give an anſwer, what thou affirmeſt confirm by plain Text of Scripture; for I ſhall not heed thy vain affirmations, and carnall imaginations gathered by the faln wiſdome, which is ignorant of God, Chriſts word, and the Scriptures of Truth.

T. H.

For

For his anſwers unto theſe Queries, I have acquainted the Reader in the beginning of this Paper, where he may ſee and read them, and it may not be amiſſe to peruſe them; for in them his folly and ignorance is manifeſt, and then my Anſwers and Reply to him again, as followeth in this Paper: And theſe are my reall deſires and indeavours, that the truth as it is in Jeſus may ſtand over all, on top of all, and trample down, and overturn the evil works, and workers of iniquity, who have made lies their refuge, and ſo with their tongues declare them, and pen write them, and ſpares neither mony nor pains to put them in Print. *Iſa.* 28.15

But coming forth, though under fained and fair pretences, yet the Light of Chriſt ſhews them, and the power of truth binds them, and the children of light and truth, are made willing and free to bear witneſſe againſt them, and their witneſſe is true.

And by theſe ſhall all the enemies of God be overturned, overturned, and brought down.

The Lyer and falſe accuſer manifeſted and denied, and truth that is declared, owned and witneſſed in this Reply.

AS thy anſwer, in thy Printed Paper to my Letter and twelve Queries unto thee is not large, ſo unto all that are wiſe, and have an eye in their head, it is as little, to the purpoſe, and rather a matter of ſhame, that a man profeſſeth himſelf a Miniſter, and giveth a Title to his book of Truths conflict with errour, and truth manifeſted, ſhouldeſt dare to be ſo preſumptuous to come forth into Print in this age and day of light, that makes manifeſt the darkneſſe and deeds thereof, with ſuch light, frothy, vain imaginations, and filthy and falſe lying accuſations, againſt the truth, as it is in Jeſus, and the children of the Light taught and led by the Spirit of God and Scriptures of truth, as after will appear to all who are wiſe.

But who are more bold and impudent to contend againſt truth than the ignorant, and to crucifie Chriſt, and ſlay his witneſſes

witneſſes, then the generation of Prieſts, who profeſſed great Learning, but as aforetime, ſo at this day is the Scriptures fulfilled by thee, as of them, the wicked wax worſe, and worſe, and their folly and madneſſe ſhall be made manifeſt, that all who have any love to truth or tenderneſſe for the glory of God, may betime deny them, and not partake of their ſinnes, leſt they ſhare with them in their Plagues.

I ſee little in thy paper, that hath ought in it, but confuſion and falſhood, and not worth time to reply or anſwer, but for the honeſt and ſimple-hearted, that deſire to hear and try, and that truth may ſtand and bear forth his witneſſe againſt the Devil and his children, who are lyers from the beginning, I am made to give forth my teſtimony againſt thy paper, or at leaſt ſo much of it as it deſerves, and that concerns my Letter or Queries, though thou art ſeen in thy vain light words to thy friend *M:T.* in thy Epiſtle, and in thy truth as thou calleſt it, triumphing over errour, which is more proper to ſay, thy perverſe will ſtriving to uphold errour, without ground or colour from Scripture of truth, but it being to *George Hammon*, I ſhall leave it to him, who I believe doth neither want words nor Scriptures of truth, againſt the unſound groundleſſe Doctrines, and practiſes, who joyneſt with the reſt of thy brethren, *Babels* builders, again to ſet up or to maintain that which God hath deſtroyed, and Chriſt and his Miniſters in the Scriptures of truth have born witneſſe againſt: but in the light of Chriſt, all ſuch builders are ſeen, and by the children thereof denied, and turned away from.

The Anſwer and Reply.

AND now I come unto thy own words, in thy Printed paper, to my Letter and Querie, which thou ſayeſt thou received from me, unto the which Letter thou ſayeſt in writing very little, as the Reader may ſee, if he read it before, and to my Queries thou ſtandeſt at ſo far a diſtance, that one would judge thou wert afraid to recite them but takeſt

keſt here a word and there one, as thou thinkeſt might ſuit to thy purpoſe, but all that have eyes and diſcerning will plainly ſee thee, that read my Queries how thee ſhuffleſt and leapeſt like a wild Roe on the Mountains or wilderneſſe, or as the Graſhopper in the field, loth to come to hand, but the yoke is for the unruly, and ſtripes for the fools back, and and the falſe accuſer, and lyer is for the Lake, and wiſdome is juſtified of her children.

Prieſt, *Thou ſayeſt my Letter is fraughted with many quotations of holy Writ ſadly miſapplied.*

Anſwer, I ſhall refer the Reader who is wiſe, to the Letter which I have cauſed to be Printed, and to this annexed, and let him judge wherein I have miſapplied Scripture; for I have not given meanings unto it, but cited the Text, and left the words to be read, as theyare recorded, if he meant in order to himſelf, he might have in his produced one thing in the Letter, wherein I have wronged him, and then have charged me with wrong doing, which I abhor, if he were guilty of what I charged him, as I believe him to be, and ſo the witneſſe for God in him did condemne him, it had been good if he had let Gods witneſſe live in him, by which he might have been preſerved for the future, but ſure I am, that his following Diſcourſe promiſes no ſuch thing, for he is at his filthy vomit again, pleading for thoſe things he is ignorant of, which the ſpirit of truth, nor Scripture of truth will own or do declare, which bear witneſſe againſt all falſe accuſers and lyers, and this is one of thy lies. *He, Ho.* to ſay I ſent my Letter for further ſatisfaction, the which is falſe, for I was fully ſatisfied, as my Letter doth declare, that thou was an enemy to truth, and ſtood to juſtifie that in thy will that the Scripture of truth declared againſt, and if I wanted any ſatisfaction I had gone to a wroug thing, to have gone to him, or ſuch as he is, who of all men in all ſects of Profeſſions are the moſt ſottiſheſt and dark, being left and given up to blindneſſe, denying the true light, and calls it naturall,

that

that ſhews ſin and evil, and by which all muſt come to the Father, and to ſalvation.

And ſuch muſt needs be blind guides, and all that are led by them are blind, and except they repent and own Chriſt the true light to be their Teacher, muſt both or all fall into the ditch together.

To the 1. and 2. Quer. As this Prieſt *Holland*, who did affirm impudently, that there might be a knowledge of God without the knowledge of Chriſt the Son of God, and in his anſwer to my *Queries* in his Printed Paper, cites *Rom* 1. 19, 20. which Text ſaith, that that which may be known of God is manifeſted in them, and the works of the Creation were manifeſt unto them, and when they knew him, they glorified him not as God, and therefore were given up, read verſ. 21, 22, 23. *&c.* There is not one word of the knowledge of God without Chriſt, as he affirmed, and was to prove, but the man is as blind as he appears to be; for he knows not God in Chriſt reconciled, and ſo calls that an untruth, to ſay Chriſt was with the Father in the beginning, and yet ſaith the Son was, *&c.*

He calls poſition 1 p. 2. But the man hath a dream, and he hath uttered it, he would in his imaginations find a ſeam where there is none, and divide Father and Son, and Jeſus and Chriſt, *Which are one, John* 10. And yet the man ſaith in his ſecond page to me, that Chriſt and Father are one in eſſence, and that God was in Chriſt, and yet one may be known without the other, and I ſhall take no notice of his diſtinctions, as ſaving, or condemning, but ſhall ſtill require a proof of him, how, or where Scriptures do ſay he may be known without his Son Chriſt Jeſus; for I ſaid unto him before, that I ſhould not heed his affirmations, except they were grounded, or made good by Scripture-confirmation, for as yet he hath not cited one Scripture that ſaith, God the Father may be known, either to ſalvation or condemnation, without Jeſus Chriſt, his ſon who was before *Abraham* in the beginning, and by him the world was made, and by him the Father is known & revealed, and to him all Judgement is committed, as I have afore in my Letter ſuf-

ſufficiently by Scripture proved, but I ſee the man dreams, and imagines carnally, and that mind cannot know God, and Chriſt, for it is death to it; and Judging after the Fleſh calls it a redemptionall knowledge, and ſo would ſhut out all the Prophets and holy men of God from Redemption by Chriſt in former ages, untill he was in the fleſh, and put to death by the chief Prieſts at *Jeruſalem* carnally, when he is ſaid to be the Lamb ſlain from the foundation of the world, *Rev.* 13.8.

To the third querie, whether any other thing giveth the knowledge of God, but that which giveth the knowledge of ſinne.

Anſwer, Unto this he ſaith, that there is a conviction of ſin by the Law of nature, *Rom.*2.14,15. which Text ſpeaks no ſuch words, but ſaith, that the Gentiles do by nature thoſe things contained in the Law, which ſhews the work of the Law, written in their hearts. How came the Law written in the heart, let the wiſe judge. Is it not a thing, and work of God, which no naturall man can diſcern, and is made manifeſt in the conſcience by the Son of God, Chriſt Jeſus who is the true light? *&c.* and is not he the true Jew, whoſe Circumciſion is of the heart? read verſe 27,28, 29, mark the blind man and his beaſtly concluſion, who ſaith, this goes out like the ſnuffe of a Candle, and ſo he comes to the fourth and fifth query.

And there he ſpeaks a plain lie, and ſaith, that *Paul* aſſerts that there is a naturall light, 1 *Cor.* 15. in the which place I find not one word of a naturall light: but this I affirm that the naturall man hath the light of Chriſt, that ſhews and convinceth of ſin and evil, and he that convinceth is ſpirituall, *John* 16. 8. and thoſe Texts, *Prov.* 20. *Rom.* 2, proves nothing for thy purpoſe, that there is a naturall light, but that *John* 1. 9. that he calls our City of refuge, I ſee it ſtands in his way, as in moſt of his brethrens, and it is a burdenſome ſtone to all *Babels* builders at this day, and at him they ſtumble and fall, and by him they ſhall be ground to pieces, and then thou increaſeſt thy lies, and ſayes I, It cannot be

Christ. 2. Else Christ must be under a curse. 3: It proves not that every man hath Spirituall light, or saving light, dare thee or any of them affirm that the light of Christ is not spirituall and saving, to so many as receive it and believe in it, but if thou do, I shall deny thee, and ever affirm it is, and that its not thine, or any ones condemnation, that light is not come into the world, but that thou, and thousands more hate it, and love darknesse better than the light, because your deeds are evil, *John* 3,19.

Thy Similies prove naught, but thy lies make thee manifest whose thou art, that sayes, *John* 1.3,4,5, *&c.* was meant a naturall light, that convinceth to accusation, but not to salvation, for it was to salvation to so many as believed in him, verse 4. *In him was the life, and the light was the light of men.* verse 5. *and the light shined in the darknesse, and the darknesse comprehended it not.*

In time see thy folly, for *Rom.* 2. makes nothing for thy purpose, as I said afore, to prove a naturall light, and the least child in the light of Christ may see thy lame shifts, and empty words, and we do affirm and teach, that Christ is the true light and the Gospel, by which all that believe come to the Father; but the God of this world hath blinded the mind of thee, and all them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God should shine unto them, and unto such our Gospel is hid, and they are lost, 2 *Cor.* 4.4. And those thou calleſt the heathen, that receive the Son of God, the light, the glorious Gospel, and are led by it, do glorifie God, & are accepted, when all those that talk and boast of a Gospel, and calls the light of Christ naturall, are by it denied and condemned, and such as believe in Christ the true light are the peculiar people, and them God above all people doth know and favour, *Am.* 3,2.

Thou sayest, were not heathen common and unclean? *Answ.* Yea, untill they owned and believed in the light, the glorious Gospel, and then they repented unto life, and so came to witnesse a more excellent state and condition, than

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thee and many others, who talk of God and Christ, &c. and yet live in common uncleanneſſe, as ſwearing, lying and drunkenneſſe, and beaſtly abominations worſe than the heathen, that loath and hate ſuch beaſtly practiſes.

To the fifth Quer. what that was the Miniſters of Chriſt preached unto the Gentiles, that they had no other than naturall light, as thou haſt affirmed, and the naturall could not receive the things of God.

Thou anſwereſt, God by them conveyed another light. Oh groſſe darkneſſe! could they convey any other light, or preach any other than that which was in the beginning, Chriſt the true light, that inlightened every man that came into the world?

Did they in their own power do the work of God, or in the name and power of Chriſt, read, *Acts* 3.12,13,14,15,16: where *Peter* and *John* ſaid, that it was in his name and power the lame man was made whole, and was not *Paul* ſent to turn from darkneſſe to light, from Satans power unto God, and to open the eyes of the Gentiles, *Acts* 26.17,18. not to give them eyes, but to open their eyes, not to give the light, but to turn to the light, and had they not a witneſſe in the conſciences of them that heard them, and is it not the ſame witneſſe for God at this day, that reproves thee, and many in ſecret for that which is acted in ſecret, and ſhews the evil thoughts of the heart, and never did conſent to that which is unclean, but bore its teſtimony againſt it?

Will not all who are of underſtanding diſcern thee and deny thee, yea, all, except ſuch as are in darkneſſe with thee; is this ſome of that *Homer* in a nutſhell, thou preſenteſt to thy benevolous friend, *Maximilian Tailor*? Will he be thy friend to aſſiſt thee in ſuch notorious dark practices? If he do, he muſt deny the Law of God, and teſtimony of Jeſus, and put out the light within him, for confident I am, that none will patronize thee in theſe things, but thoſe who love darkneſſe rather than light.

Unto my 6.7. Quer. thou acknowledgeſt the eſſentiall word to be Chriſt, *John* 1. But ſayeſt there is another word,

which thou calleſt a written word, and ſo wouldſt have two words, when in the beginning the word was but one, and that was God, *Iohn* 1. and if thee or any will have another word than that which was in the beginning, you muſt prove, for *Mar.*7.13. doth not prove two words, nor yet 2 *Cor.*4.2. nor 2 *Pet* 1. 19. doth not call the ſure word of Propheſie, a written word, neither doth *Luke* the laſt, 27, 32. ſay that it was a written word, that made their hearts burn within them; for that they had before, I mean, the writings of the Prophets, but did not believe in the word Chriſt, that was in the beginning, Chriſt opened to them the Scriptures, and the Scriptures of truth, we own them to be as they are ſaid, *Luke* 1.1. A Declaration of thoſe things which were and are moſt ſurely believed amongſt us, which were eye-witneſſes of the word, mark, there its called a Declaration, *The word Was in the beginning*, the Declaration in time given forth from thoſe that were eye-witneſſes of the word, but the blind calls light darkneſſe, and darkneſſe light, but a word to the wiſe is enough, and for the ſimple honeſt hearted Readers ſake I am made free to write theſe things, which are hid from the wiſe and learned men of this world, and revealed unto babes, and unto his is given to know the myſteries of the Kingdome, when to others it is in parables, and I may not ſhew the King of *Babylons* meſſengers the treaſures of the houſe of my God, leſt wrath come upon me, 2 *Kings* 20.13,14,15. And it would be too tedious to the Reader, if all were written, that might be to this mans Paper of nonſenſe, and falſe affirmations.

To the eighth Quer: ſpeaks again the ſame things, and calls a written word, but before of that. And he ſaith that once there was a Church without a written word, I anſwer that's true, but there was never a true Church without the word, that was in the beginning, which is the ground & pillar of truth, by which the world was made, & not by that which waxeth old) but by that word which abideth and endureth for ever, but that word thou rejecteſt, and that Church which

1 *Tim.* 3.15.

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in God the Father of our Lord Jesus Christ thou art ignorant of, 1 *Thes.* 1.1. and of all that are in that Church thou art denied, and by that word that was in the beginning, and Scriptures of truth declared, thou art disowned, and all those that have gotten a talk of the word and Scripture to make a gain or trade of them, and in their lives and conversations, as their actions manifest, are out of that life that those were in, that were eye witnesses of the word, and gave forth the Scriptures of truth as they were moved by the holy Ghost, and did not preach for filthy lucre, as the Priests of this Nation now do.

To the 9. *quer.* Are *Greek* and *Hebrew* the Original, or the word and spirit?

An. Thou hast said, Christ and Spirit are, and says that I with my pretended Original cannot understand the undervalued word, but have thee or any heard me undervalue the word, or Scriptures of Truth, Oh filthy and false accuser! art thou not here made manifest to all the wise in heart, that read me in this paper a little before, and thou sayest it is a common error with men of my Judgement:

Now I appeal to that of God in thy conscience, didst thou ever hear me, or any of them, in words or writing undervalue the word of God, or Scriptures of truth, may not, and will not all our writings and Declarations, that are in Print in this Nation and elsewhere bear witnesse for us against the false accuser, but we know thou art of the same stock, that the generation of Priests of old, that had the *Hebrew*, *Greek* and *Latine*, who laid false things to Christ and his Disciples, and sought for false witnesses, that they may put him to death, who was the word, the true originall. And they said, *Paul* was a pestilent fellow, and a mover of Sedition among the people, and called that heresie, that he worshipped God withall, and as then those that had got the Letter to talk of, persecuted them that had the spi-

Mat. 26. 59.

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nit the word, ſo it is now by the ſame generation, but they are found to be lyers, and there is none that are wiſe in heart will believe their reports, nor yet thine in this anſwer, who hath no proof of Scripture to ſtand by thee, but art fain to go to the wills and Courts of men, which are in many things as corrupt in their practiſes, as the wicked Prieſts of the Nation that preach for hire, and divine for mony, and if it be not put into their mouths, they prepare warre againſt their neigbour. As by their fruits they are known, ſo with the light they are ſeen, and by the children of it denied, and turned away from.

Unto my tenth *Queris*, What power that was which made the Devil tremble.

Prieſt, *Anſ.* Thou haſt ſaid, that I cannot indure to think that the literall word, as thou calleſt it, ſhould do it.

I anſwer, that I can neither think nor believe, that any other word can do it, but that word that was in the beginning, which word is a hammer, a ſword, a fire, which word binds, and limits, and chains the Stubborn and Rebellious, and caſts out the unclean ſpirit, and deſtroys the work of the Devil, and made *Felix* tremble, which is not called a written word, as thou calleſt it, for if the words which are written, or Printed could do it, then this whole Nation would quake and tremble. And thou wouldeſt ſhortly be a Quaker, for that thou canſt carry in thine hand and pocket, and yet continue in thy filthy and beaſtly practiſes and lyes againſt the Truth and the children thereof, as thy Printed Papers do declare.

But that word I own, and bear my witneſſe of is that which deſtroyes the Devils Kingdome, the which word *David* had hid in his heart, that he might not ſinne againſt God, *Pſalm* 119. 11. and is ſettled in heaven, verſe 8.9. *And was a lamp to his feet, and a light to his paths*, verſe 105.

And

And unto such the Lord will look, that are poore, and of a contrite spirit, and tremble at his word, *Isa.* 66.2. But thee, and all such as reject the word of the Lord, have no wisdome in you, read *Jer.* 8. 9. *And him I shall ever own, whose name is called the word of God*, *Rev.* 19.13. And the Scriptures of Truth I do own to be a true Declaration, given forth by the holy men of God, as they immediately had received it from the word that was in the beginning.

Unto my 11 and 12. Queries, thou sayest, they are two bald Queries.

Ans. The which I desire the Reader to look back in this Paper, and read them over, and let that which is pure of God trie and judge.

And in the light you will easily discern, why the man calls them too too balld, was, or is it, because there is not Truth in them, and so needfull to be queried, and by his generation to be answered? or because they were too near, and did concern his present practise, as is open and manifest in the eye of many witnesses, and may truly stop his mouth? for he and all such have nought to do, to take Gods word in their mouths, so long as they hate to be reformed: But he saith, may not men be called Master?

An. Yea servants may call those that are their Masters so, but must the Priest in each Parish be the Master over the whole Parish, as a man in his Family is to his servants, or a Lord over them, as *Abraham* to *Sarah*, or *Eliah*, or the Lady by *John* or Christ, who was a Lord and Master? doth these prove any thing for these men at all to be called masters of all men, when they are not so? or is the Example of Christ and his Commands recorded in Scriptures of Truth to be eyed? yea or nay, who said, *That he that would be chief should be servant unto all*, and said unto his Disciples, *That they should not be like unto the Scribes and Pharisees, who had got into* Moyses *Seat*, could read the Letter of the Law, but were

were proud, and loved greetings, and to be called of men master, read *Mat.* 23.1, 2, 5, 7, 8. but said he to his Disciples, *Be not ye called Rabbi*, and do not these men in this age say, they are Christs Ministers, and call Scriptures the word of God, and yet do those things plainly forbidden by the word and Letter of Scripture, and so make them of none effect, and so out of their own mouths they are condemned, and the Scriptures stand a witnesse for ever against all such fair sayers, and deceitfull workers.

And so at present I have cleared my conscience in these things afore written in answer to *Hezekiah Holland*, and Truth shall stand for ever over deceit, when the Lyer and false accuser shall be manifested and condemned.

Written by him, who cannot but love, and own the Truth, and those that love Christ in sincerity.

Tho. Hansoger.

Counsel

Counsel to the honest hearted Reader.

AND Reader, if thou have soberly and honestly read this former Relation, and Declaration, which I was made free to give forth in Print, that this *He. Hol.* Printing first in answer to my letter and Queries, I say then thou, in the light mayest see how the mystery of iniquity is set on work, and by whom it is upheld, even by that generation who were found actors in the shedding of innocent blood (the chief Priest) in all ages have had a hand in that work, they have neither spared pen, pains nor money to accomplish their Designs, but the man of sinne is now made manifest, and his destruction hastens, and the light of Christ is risen, and his breath from his mouth is gone forth, and the brightnesse of of his coming shall destroy him, therefore come out from them I warn you all people, that this shall read and hear, lest you share with him in sins, and so partake with him in his plagues: and lend your ears no longer to the false Teachers, that are not sent of God, nor yet stand not in his Counsell, nor turn none from the evill of his wayes, but strengthens the hands of the wicked, that he may not turn from his wickednesse, and saddens the hearts of the righteous with their lightnesse and Lyes: and come down to that of God in all your consciences, the light of Christ, he will never deceive you, and in his light, you shall know the light of life, by which you may be preserved in these latter dayes, in which iniquity doth abound, and sin and the Devils Kingdome is pleaded for here for term of life, by the Priests, and men called Teachers of this world, mark that.

But if thou let that which is pure of God exercise thy conscience, by it thou shalt be brought out of all uncleannesse and filthinesse of flesh and spirit, to the perfecting holinesse in Gods fear, by the which thy heart will be kept clean, and led out of all iniquity, and from all deceitfull workers, and from off those mountains of barrennesse and leannesse,

where no living ſprings are. To the true Teacher by it thou ſhalt be brought, whoſe way and word is one, and worſhip one in the ſpirit, in the truth, to the Church which is in God the Father of our Lord Jeſus Chriſt.

Againſt which no forged weapon can proſper, nor inchanting ſpirit overcome, in the which they are tryed, who ſay they are Jews, and are none.

That now ſay they are Chriſts Miniſters, but are Lyers, and of Satans Synagogue. I Say, love the light, and believe in it, and let Gods witneſſe live in thee, that by him thou may be preſerved pure without ſpot and wrinckle in his ſight, and believe not thoſe falſe Teachers, for the glory is gone from them, the Lord hath left them, and hath called thouſands of his tender Lambs off from their teaching, and himſelf is become our teacher, and with him is the words of eternall life, praiſes to him for ever, and for evermore.

Theſe things I am moved of the Lord to lay before thee in tender bowels to the ſeed of God, over which my ſoul yearns, and longs for its freedome from under cruell *Pharaoh*, that hath long oppreſſed the ſeed, the which hath no helper in all the earth, neither can the Teachers of this world miniſter unto it; for they are Phyſicians of no value, and want the tongue of the learned to miniſter a word to it in due ſeaſon.

For could they, or any of them, under any name or Sect, I know not, but I might have found him whom my ſoul loved, but he was not there to be found, nor yet in any other viſible form taken up in the will of man, but I went a little further, and now I have found him whom my ſoul loveth, even he that *Moyſes* and the Prophets propheſied of, that God would raiſe up, who in all things my ſoul is willing to hear, that hath told me, all that ever I did, and how many husbands and lovers I formerly had, which all left me in miſerable poverty, and my ſoul was empty of comfort, peace, or eſtabliſhment, untill I returned home, and ſwept my own houſe, and found the loſt groat, which I could

could not find abroad, under no ſect or form of profeſſion what ever I paſſed through, and I turned almoſt every ſtone, but the chief corner ſtone, the Son of God the light, I laid by, as all ſuch formall builders did with me, and do at this day, and ſo build the houſe without the chief ſtone in the building which will be all in vain, but now having found him that is the way, the truth, and the light to life, to the Father, I am moved to warn and invite my friends and neighbours in this County and Nation that ſhall read theſe lines, that you all, and every particular one of you, love that which ſhews you ſin and evil, for that is not a naturall conſcience as the vain imagine, but that's the Chriſt that ſhews all that ever you have done, and brings the hidden things of *Eſau* to light, and he is made manifeſt to deſtroy the Devils work (ſin is the Devils work) and to ſo many as believe in his name, they receive power from him to overcome, and are more than conquerours through Chriſt, but ſuch as believe not in the light where Gods power is, they are in the Devils work, and ſuch complain they want power, but have power to do evil, but to do good have no knowledge, but all thoſe that loves the light, the witneſſe for God the ſon of God, they witneſs him to be the ſtrong arm of the Lord unto ſalvation, and there is no other way to ſalvation but by him, ſo all friends prize the light, and know in this your day thoſe things which belong unto your peace, before they be hid from your eys, and prize the time of your viſitation, before it be too late, and then though you ſeek the bleſſing with tears, you may not have it.

And theſe in love to all my neighbours and friends in this County, or Nation from him who is a well-wiſher to your peace, and the Nations proſperity in truth and righteouſneſſe.

T. H.

THE END.